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WEEKLY REVIEW.

—Were we not so familiar with the metamorphoses of nature, some of them would appear to us more magical than any thing related in the Tales of the Genii. If a stranger from the skies had come to Bombay nine months ago, he would have come to think that a cloudless sky was the only canopy known to earth. He would, however, have noticed the very gradual disappearance of the green grass, and wondered how it would be produced again. He would, further, however, have noticed, at the very height of the hot season, many of the trees putting on a beautiful new coat of leaves, and others filling their branches with magnificent flowers; and would have imagined perhaps that the green grass would begin again to creep forth of itself, without any apparent cause. But presto, a wonderful change comes over all nature, and he seems to be in an entirely new world. Clouds and wind and rain and a cooled atmosphere, and the sea roaring and rushing, alter the face of things marvellously. It is as though we had been taken up bodily, this whole island, and removed to a spot twenty degrees higher in latitude, and having totally different skies.

—With the monsoon comes the announcement of war in Europe. It appears vain to hope now that the great powers of Central Europe will not come into collision. Prussia occupies Holstein; Austria withdraws her forces from that province, protesting at the same time that Prussia is calumnious in charging her with a desire for war. This charge comes with a very poor grace from Prussia and savors of hypocrisy. Austria will carry her reticence to a certain point, and then dismiss it. It is melancholy to see two great nations, three or four it may be, and a cluster of smaller ones, involved in a great war through the ambition and jealousy of a few individuals. It may be that if England had aided Denmark at the time she was invaded, the occasion for this new war might never have arisen.

—Bombay is still in a state of financial collapse. The failure of the Agra and Masterman's Bank, until within these two months believed to have been one of the very safest, has greatly increased the consternation and distrust. Many of the rockets that went up so brilliantly in Bombay eighteen months ago, bursting into lacs and crores, have come down into their primeval obscurity and nothingness. If in these times of dismay and bitter disappointment, some would give their attention to the claims of a bank, recommended by the wisest of all that ever trod this earth, in the words, 'lay up for yourselves treasures in heaven where moth and rust do not corrupt and where thieves do not break through and steal,' it would be well. Or if men would remember that in parting with their property they are only parting with that which they would necessarily have

to relinquish, some hour, perhaps very soon, they might be led to enquire if there be not a pearl of great price which a man can really make his own for time and for eternity.

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GOD'S PROPHECIES AND MAN'S DELUSIONS.

THE majority of men think in common; their one law of thought is to think as the public thinks; and they are thus kept from gross and singular delusions. They may as individuals indulge occasionally in some private delusion; but the fear of public opinion seals their lips; they feed upon the pleasant dream in the secret of their hearts until its vanishing time comes. A day is coming when public opinion will be found to have been, on many important points, terribly delusive; but we do not now refer to this. The delusions that are recognized as such, find their lodgment in minds that are disposed to go out of the common track; minds that rather exult in their independence. The love of discovery is the moving spring in many of these delusions; the desire to be foremost in finding out some great and long-hidden thing. Like any other passion this gives a bias to the mind which vitiates the judgment, and thus in ninety-nine cases out of a hundred, fictions are laid hold of instead of facts, and a tinselled falsehood is exultingly and confidently paraded before men instead of the jewelled truth.

We have been reading a book on unfulfilled prophecy written by an officer of the Bombay Army, entitled *The Day and the Hour*. The writer tells us that four months before the period when he offered the work to the public, he was as ignorant of the Bible as the generality of men are. He also tells us—and if we admit this we can find no fault with his precipitate authorship—that his book is inspired. Finally, he says, 'My mission will have been accomplished when the irregularity of an attempt to fix the very day and hour of Christ's advent, will have attracted the attention of the whole world to that advent.' He reckons upon and desiderates a very great amount of publicity. We therefore the more unhesitatingly make the remarks which seem called for.

One reason for noticing the work is that we wish to enter our protest against the idea that the Christian religion is responsible for such a publication as this. The Bible nowhere undertakes that those who read it shall be saved from gross error; its promises of guidance are to those who read it in a particular temper and spirit. No responsibility attaches to it or to the church of Christ for the fantastical opinions that men profess to deduce from it. It is not responsible for

the absurdities contained in the books of Enoch, Tobit or Bel and the Dragon; for the 'Christian' Sybilline books; for the methods of interpretation advocated by Origen and Swedenborg; for the theology of the extreme literalists or for that of the ultra spiritualists; and it is not responsible for the Day and the Hour.

This book tell us that Queen Victoria is Queen of Sheba, and that she will never die; that her children likewise shall be exempt from death; at the coming of Christ 'they shall be translated and not see hades'; the Queen shall visit Christ enthroned in Jerusalem. The Prince of Wales is the prince of the Covenant (Daniel ix. 27) and it is he that shall lead back the Jews to Jerusalem March 10, April 7, May 27, 1875. Prince Leopold, Her Majesty's youngest son, is the arch-angel Michael, 'that great Prince.' Louis Napoleon is of course Antichrist and the Beast. His second expedition to Italy will be in 1867. Soon after, Queen Victoria is to retire and the Prince of Wales be regent. In 1868 King George of Greece will mysteriously disappear, and Austria first, afterwards Russia, will seize upon Greece. Russia will also seize Turkey. The Emperor of Austria will die at the end of 1871. On the 27th of October, 1871, Russia and Austria make war on France. Napoleon signs a covenant with the Jews on that very same day. The Emperor of Russia is killed in Palestine June 3, 1872. The resurrection of the just will be on the 6th of December, 1874. The translation of the saints will be at 1 A. M. January 25th, 1875. This translation will be unapparent. At the particular moment the saints will just become invisible, and their unconverted friends left staring in vacancy. The advent of Christ is to be at 3-40 P. M. Greenwich time on the 20th of September, 1878. About this, we are assured, there can be no mistake. In one place we read 'Albert Edward may also be alluded to in Holy writ under the name of Messiah.' He is 'the Angel of the Lord.'

As for the common idea that it is appointed to men once to die and after that the judgment, we are assured by this inspired writer, that the prospects of unconverted men are really much brighter. All who fail to attain unto the resurrection of the just will, after a certain length of time, and a certain amount of punishment, enter upon a new life in a new world with all their sins forgiven; that world will be a place of probation, under the presidency of the Holy Ghost, and only those who then reject the Holy Ghost shall perish.

Many other notable doctrines crop out here and there. As for the angels, 'it is they who put into our hearts all our good thoughts, and who inspire us each time we do a good act.' On the sixth day man is created 'with the grain of evil seed in his heart.'

All have heard of the cabalistic methods of interpretation some time in vogue among the Rabbis. The author of 'the Day and the

Hour,' settles it to his own satisfaction that the ministry of Christ lasted exactly 3½ years; namely 3½, though he acknowledges there is no evidence to show more than approximately, how long it lasted. This period of time he takes as 'a minute of God,' and divides the whole history of the world into these minutes. He is also aided in his interpretation by a theory of numbers. 3 represents completion. It is a worldly number. 6 is Satanic. 7 is holy and complete; and so on. Thus he is able to tell the fortunes of any year by the numbers that designate it. He gives proof of his position. God's attributes are three, omniscience, omnipresence, and omnipotence. Alas for the universe if God had no other attributes. The author tells us what his knowledge of Christ and of Christianity, is: The commandments of Christ are 3, Fear God, Love your neighbour, Give to the poor. Another proof of the wonderful completeness that belongs to the number 3, is, that Balaam smote his ass three times. That 6 is Satanic appears from the fact that the serpent was created on the 6th day; that the name of the Saviour (from evil) has 6 letters in Greek; that the 6th clause of the Lord's Prayer treats of sin; (the 7th, that holy number, treats of temptation;) &c., &c. As for 7, there is the woman that had seven husbands; and the Shunamite's son sneezed seven times.

The author says, "I am providing the world with the means of proving me either an inspired prophet of God or a mad presumptuous fool." Captain Baker is certainly not an inspired prophet of God; like many others who have had this idea of themselves, he is the victim of self-delusion; and no one who knows any thing of the heart's amazing power of self-deception, will find great difficulty in accounting for the production of this book. We see no trace in this work of a humble earnest reverence for the word of God; but we see from first to last an unbounded confidence in the writer's own fancies, and a determination to impose them on Scripture. The apocryphal book of Esdras is dogmatically declared to be inspired; without the shadow of a reason discoverable; except that the author finds it favorable to his theory; while the plainest teachings of the inspired writings, not merely with regard to unfulfilled prophecy, but regarding the fundamental doctrines of Christ and the issues of this life, are lamentably misconceived.

THE MASSACRE AT BARLETTA.

PERHAPS we are not sufficiently impressed with the greatness of the work that has been accomplished in connection with the introduction of the Gospel 'pure and simple' in Italy since the eventful year 1848. We must go back nearly thirteen centuries to find a period when the Western Church was not strong enough to put a ban upon all religious teaching in Italy that bore not her mark; to find a period when men could take the unadulterated word of God for their guidance, and give full expression to the convictions awakened by it. When we see defences fall that have stood so many centuries, we must acknowledge that a great day has come. During the last seven years, at all events, the Italians have had the opportunity of learning that Roman Catholicism is not necessarily to be regarded as Christianity, and that Protestantism is not absolute infidelity. The writings of John and Matthew, of Peter and Paul, have been in their hands, in their own tongue;

and more than this, in hundreds of places, men who have renounced the papacy and taken the Scriptures as their rule of faith have stood forth to show them by their own walk what it is to be a follower of Christ.

What is almost equally remarkable is that the Italians should have quietly accepted this state of things, and refused to look at it from the priestly point of view. The Waldensians and other Evangelicals have not been without a taste of persecution; at times there has been a good deal of annoyance, interference and oppression; still, for a number of years, it cannot be said that men were imperilling their lives by a profession of Bible Christianity. The conversions have not been by tens of thousands; the great body of the people, in all parts of Italy, remain untouched by Evangelicalism; men continue to hate the priests and the Pope without actually breaking with the Church; still, it remains true that very many little communities of believers have been gathered out from the mass, in the North especially and to some extent in the South, and are like so many torches shedding a feeble but valuable light on the darkness of Romanism.

A little more than two months ago there was an outbreak at Barletta, and a massacre of the Bible-readers there, that startled the Protestant world and awakened some fears that the state of peace in which we were rejoicing, had been delusive, and that the spirit of persecution had been only biding its time. Detailed accounts, such as have been supplied the June number of *Christian Work*, show, however, that the outbreak was a mistake; and that the persecutors erred in supposing that their time had come. It appears conclusively that the outbreak was the result of a plot; that priests were concerned in it; that the movement was so far political, that there was a purpose to make the interests of *la santa fede*, the holy Catholic Church, appear identical with those of the old Government, and to identify the new heresy, Protestantism, with the new Government, the Kingdom of Italy. The massacre that took place showed what a fearful wave of persecution might have swept over Italy, if this tocsin of a new St. Bartholomew had been responded to.

Barletta is situated between Brindisi and Ancona, and has a population of 30,000, of whom 10,000 are laborers, employed on the surrounding farms. It has been very much under priestly sway, and kept apart from the new life that is circulating in the country. An evangelist, named Giannini, was sent there last year by the Nice Committee; he was accompanied by a colporteur with Bibles. Many purchased Bibles; and after a while Giannini's meetings were attended by as many as fifty. His health failed and he left; but, urged by the converts, he returned last December. The peasants he describes as ignorant and fanatical; the better classes as remarkably liberal. His number increased; conversions occurred; accompanied in some instances by a change of life that was manifest to all. The priests took the alarm, and preached a regular crusade. A canon Postiglione made himself very conspicuous in his endeavours to awaken the popular fury against the Bible men. Giannini stood his ground refusing to flee. On the 19th of March a mob came forth from one of the principal churches, led by a priest, shouting 'Death to the Protestants,' passed with impunity the post of the National Guard, and the work of massacre began. The house in which Giannini lived was stormed, a young man found there was

killed and his body mangled and burned, and fire was set to the house. They then proceeded to the houses of converts, killing them with circumstances of great atrocity, destroying their property and setting fire to the houses. Very marvellously, Giannini and two boys, children of converts, escaped by the roof from the house where he lodged, as the mob entered it, and made their way to another house where they secreted themselves till nightfall. Afterwards he obtained a guard. In all six persons were killed. Many of the Protestants fled into the country at the first report of the outbreak, and though they were pursued by a mob led by a priest, they managed to hide themselves.

Mr. Meyer, is a missionary of the Free Church of Scotland, having his headquarters at Ancona. The moment he heard of the outbreak he hastened to Barletta, arriving there on the 24th. The people told him on his arrival that Protestantism was effectually rooted out there and that no 'devil service' should ever be celebrated there again. He visited the surviving Evangelicals, who had returned, and greatly encouraged them. He saw the sub-prefect and insisted that the Evangelicals should be allowed to meet on the following Sunday, publicly, that the priests and their followers might understand on whose side were law and justice. He would not have succeeded in this, if it had not been for the arrival of a telegram from the Florence government, which had a magic influence in removing all difficulties. The Protestants accordingly met, without molestation. Those of the neighbouring cities were in some trepidation for a while; but the measures taken at Barletta soon reassured them. When Mr. Meyer left, 4 priests, 1 monk, and about 130 other persons were in gaol. The Press were unanimous in their denunciations of these awful scenes.

The Russian Vice-Consul writing from Barletta to his superior at Naples after Mr. Meyer had left, affirms that "the reaction was purely the work of the Papal clergy; that it has for some time been planned, and that preparations had been making for it on a vast scale throughout the district..... It is now well known from different circumstances that Monsignor Bianchi, Bishop of Trani, was the principal director in this affair. It is perfectly well known that, on the morning of the 19th, Canonico Postiglione (the priest who has been arrested), together with five or six peasants, went to Bisceglia, where the bishop then was, and, after a long conference, returned here at two o'clock p.m. The slaughter began at 3 p.m. It is reported that this Bishop Bianchi had also given orders to destroy the Greek orthodox church in this city; but of that I have no certain proof; but I do know to a certainty that this bishop is a bitter enemy to orthodoxy." A list of 115 houses marked for destruction; the choice of a day considered in Italy sacred to Garibaldi; some of the discordant cries uttered, the passive participation of the National Guard, and the well-known activity of M. Paolotti and the priests in disseminating reactionary opinions, point in this direction. In Naples it is said that a plot has been discovered for a rising on that same day of St. Joseph. It was expected that the radicals would have celebrated it as a festival, and advantage was to be taken of this demonstration to carry out the conspiracy. As no demonstration took place, the execution of the plot was postponed, and the plot itself discovered.

Mr. Meyer has shown himself to be well

fitted for the responsible post that he occupies. He acted with fearlessness, energy and judgment, and we hope he may long be spared to aid in the evangelization of Italy.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. xv. 32. 'Three days.' This was a kind of camp meeting. They stayed longer than they had intended; their provisions were consumed.

xvi. 1. 'Desired a sign.' Virtually, they wanted him to declare that all the works he had wrought were defective, that the divine profections were not exhibited in them, that the credentials given him by the Father were not satisfactory.

7. They were literalists. Leaven is leaven. My body is my body.

6. Perhaps our Lord saw that they were in some danger of being influenced by the hypocrisy of the Pharisees. It was in sheer hypocrisy that they had asked for a sign; in their heart they knew that the works of Christ were a perfect attestation; the profession of a desire to have evidence was a lie. The disciples, in their simplicity may have thought that the request had been proffered in good faith, and that this influential class would be won over by being allowed to see such a miracle as they might stipulate for. There may have been a secret doubt lurking in their minds that perhaps Christ's severe and reproachful denial was not the thing. Therefore he warns them against the leaven of the Pharisees, that most terribly insidious of all things, the pretended religiousness of well-reputed men. How much of our most conspicuous and unquestioned piety would be characterized by our Lord as mere hypocrisy. We fancy that this is not the sin of the age; but we deceive ourselves. We need much to guard against the desire to *seem religious*.

11. 'Leaven.' Uses the same word. Does not condescend or does not choose to explain. He only disposes of their wrong apprehension. He insists upon the exercise of our reasoning powers; and when he goes half way in assisting us to an idea insists upon our going the other half. So every wise teacher does with his pupils.

18. 'Thou art Peter.' Thou now speakest worthily of the name I gave thee, which I gave prophetically, showing what I intended to make of thy unstable, impulsive, watery character. There is a gleam of the future Peter in what thou hast now said, for it is in the recognition of me as the Christ, the Son of God, that the true Peter shall be manifested. Perception of the glory of God in Christ, this will make thee rock-like. The church cannot be built until the foundation of the holy apostles is ready. Peter, in his Epistle, speaks of Christ as the Stone; he and other believers are living stones.

'Upon this rock'—of faith in me; the gates of hell shall not prevail against faith; for this is the victory which overcometh the world, even our faith. The gates of hell; that is, the forces that issue from these gates.

19. 'I will give unto thee the keys of the kingdom of heaven.' This language is suggested by the word gates, just used. The forces of the heavenly kingdom shall be with thee and fight for thee. I give thee those keys in giving thee all the promises; and he that has the promises has the keys of the kingdom. For among the promises are such as these: 'Whatsoever ye shall ask of the Father, I will do it.' 'All things are possible to him that believeth.' 'He that is with you is mightier than he that is in the world.'

But in one respect there was a pre-eminence given to Peter. As he appears to have been the first to make an open explicit confession of Jesus as the Christ, the Son of the living God, or the first to make it after a degree of opprobrium had begun to attach to it, so he was the first to get the fulfilment of the special promises of this dispensation; the first to preach Christ to the Jews, after the Pentecostal effusion, and the first to preach the gospel to the Gentiles, (to Cornelius and his party).

20. 'He charged them.' This shows that the Spirit is subject unto the prophets. By the Spirit, Peter had spoken. A truth may be known before it may be uttered. If the apostles had made themselves busy in the assertion of Christ's divine nature, they would not have made the proof of the doctrine stronger, but rather weaker.

MEDITATION.

"O altar, altar." 1 Kings xiii. 2.

THE altar thus apostrophised was that which Jeroboam, the first king of Israel had erected in Bethel. He had been moved by political considerations to erect and consecrate it. So long as his subjects should continue to regard the temple at Jerusalem as the place where alone it pleased God to accept the sacrifices of his people and to manifest himself as their God, and to which they were accordingly under solemn obligation to repair at the time of the stated feasts, so long (he felt) would his authority be insecure. Let them continue to regard Jerusalem as the city of God, the place of his habitation, and how naturally will they, in process of time, come once more to regard the king who has his seat there as the true sovereign of the twelve tribes. The priests at Jerusalem will of course lend their influence to uphold the claims of the successor of David. And the power of old associations will make itself felt. Every day, Jeroboam feels that it will be a perilous thing for him and his new kingdom, to allow the ten tribes to go to the enemy's capital for the purpose of worshipping God. Far better to have an altar to the Most High in Bethel, with officiating priests, with a regular temple service, with sacrifices, and incense. This is the measure that is suggested by political expediency. And Jeroboam resolves to identify himself with the altar and the new priesthood; so that the people may understand that the church and state are one; that God and the king are in mutual understanding and in alliance; that they are dependent upon the king for the institutions of religion and for the divine favor obtained by means of them; and that thus all the ties that bind them to God may bind them to the state.

One step in the direction of apostasy necessitates another. There must be some symbol of the divine presence; what shall it be? for want of a better, a golden calf is made and enshrined beside the altar; and at the northern extremity of the land, at Dan, another is set up. The king does not by any means, like some of our modern critics, propose to call in question the great historical facts out of which the entire social and ecclesiastical polity of the Jews had sprung; 'Behold,' he says, 'thy gods, oh Israel, which brought thee up out of the land of Egypt.' If any one ever had an interest in calling in question those facts, it was Jeroboam; but he knew they had been from ages mixed up with the national life of the Hebrews. It must never be supposed that there is any formal renunciation or denial of the supreme God in the establishment

of idolatry; the view that there is virtually that denial is God's view, not man's, not the idolater's.

Has the world got beyond the wisdom of Jeroboam? After nearly 3,000 years, his policy is still found in the ascendancy. In how many of our great modern states, our first-rate powers, is the church regarded as an important political engine, a most valuable means of giving stability to the throne, by blending indissolubly the two ideas of loyalty to the king and loyalty to God. And you may observe, invariably, that the state determines what the religion shall be; eliminating whatever is not thought favorable to the interests of the sovereign. The priests of course are placed in immediate dependence upon the crown, and are made to feel that the promotion of the interests of the state shall be the only effectual means of securing their own interests in this life.

Behold, then, Jeroboam standing by this altar of his to burn incense. It was the feast of tabernacles, or rather the feast appointed in lieu of that, in the eighth instead of the seventh month. With the king are his counsellors, his nobles and courtiers; the priests whom he had appointed are there in large numbers; the people are there, a great assembly, gathered out of all the ten tribes. How amazing is the stultifying power of a bias in the mind. Abstractedly we should think it impossible that a man knowing all that Jeroboam knew should for a moment persuade himself that it would be safe to pursue such a course as he had entered upon. God had said, Aye; Jeroboam says, Nay; God had said, Jerusalem; Jeroboam says, Bethel; God had said, the sons of Levi; Jeroboam says, the lowest of the people; God had said, the seventh month; Jeroboam says, the eighth. Political expediency once recognized as the paramount consideration, all else followed naturally; the heart of man persuades itself of any thing that it believes to be urgently demanded; the good of the people and therefore the glory of God required these changes, and there was no reason to believe that God would frown upon them. So Jeroboam stands forth in his kingly robes, with vestments also that distinguished him as the vice-gerent of God, the head of the church.

Perhaps there were some in the assembly that trembled as they looked. They could not banish the thought that there was heaven-daring presumption in all this. Will Jehovah manifest his displeasure? Shall there not fall fire from heaven to blast the altar and its attendants? Or shall not the earth open and swallow them up? Nothing of all this. But a stranger appears on the scene. A man of humble guise, in the garb of a prophet, unattended, unannounced. This solitary stranger makes his way to the place immediately in front of the altar, and, lifting up his voice, declares that he has come in the name of Jehovah. All look upon him. Wrath kindles in their looks as they recognize in him a prophet of Judah. He addresses the altar as though he and it were alone. 'Oh altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.' And he announced a sign whereby it should be known that what he had spoken would come to pass. 'The altar shall be rent, and the ashes poured out.'

All things are possible to him that believeth

Without faith, the prophet would not have been able to deliver that message with impunity, though he had been escorted by a large army. He that commissioned him was with him and this sufficed. He knew that the deepest resentments, the wildest passions would be awakened by his words. 'Lay hold on him,' cried the king, stretching forth his hand. How can he allow himself to be bearded and insulted thus in the presence of all his court and people, and in the midst of these important rites?

But God's time had come. His kingly arm is smitten with death; it is no longer his arm; a useless, uncontrollable member; rigid, outstretched, incontractable, it proclaims to all his ignominious defeat. Then the altar was mysteriously rent in twain as by an earthquake and the ashes were scattered. The judgment of God was thus made manifest against these unhallowed rites.

The king is covered with confusion. He is humbled. The only great man there is he who had spoken in the name of the Lord. All depend on him; all look to him. Every individual in that vast assembly stands convicted of sin, and quails beneath the consciousness of the eye of God upon him. Oh that men would remember that in any hour, by any instrumentality that may be chosen of him, God can awaken these profound convictions where there is now only the stubborn purpose to excuse and justify and magnify themselves.

The king beseeches the prophet to supplicate God in his behalf. Well for him, if he had asked for forgiveness and a new heart; but his prayer is that the power of God may be exerted in the restoration of his withered arm. The prophet acquiesces; the Lord hears his prayer; the king's arm is healed.

The king entreats the prophet to come home with him and refresh himself, expressing a desire to bestow upon him some reward. But the prophet had been expressly forbidden to eat or drink in this place; he was to return immediately, only by another route. The rewards of the king had no attractions for him. Well were it if all who deliver the messages of the Lord could in like manner show their superiority to the riches of this world. How would the prophet have fallen from the sublime position which by the grace of God he had this day been enabled to occupy, if he had gone to the king's palace, to banquet with his courtiers and receive some present from the king's treasury. The king would have remained victor. The man of God remains faithful; he has delivered his message; he sets out on his return.

But now a sad, humiliating conclusion to the drama of this day unfolds itself, and to this we must give our attention.

Epitome of News.

SATURDAY, —JUNE 9, 1866.

—*Overland Mail*:—"An attempt was made on the 7th inst. to assassinate Count Bismarck. About 5 P.M., as the count was returning on foot along the Unter den Linden, after having had an audience of the king, upon reaching the Schadowstrasse he was fired at from behind by a man, who discharged at him two barrels of a revolver. Both shots, however, missed the Count, who immediately turned and seized the man. In the struggle which ensued between them the assassin fired three more shots from his revolver, but Count Bismarck remained unhurt, with the exception of a slight contusion. His clothes were, however, burnt by the nearness of the last

three discharges. The perpetrator of the attempted assassination, who was immediately arrested by the police, while unobserved in prison, stabbed himself in the throat nine times with a pocket-knife having several blades. The physicians declared the wounds not dangerous, as no important artery had been served, and he was put in a strait waistcoat, but he died on the following morning. It appears that he was the son-in-law of Karl Blind, the well-known political refugee. He was about twenty-two years of age, and of a very determined and moody character, but none of his family had reason to suspect that he harboured such a design as that which he attempted to carry out."

—Considerable consternation has been created in France among those who are interested in the maintenance of peace, by the following remarks of the Emperor at Auxerre:—"I see with pleasure that the memory of the First Empire has not been effaced from your minds. Believe me, for my own part I have inherited the feelings entertained by the chief of my family for this energetic and patriotic population, who sustained the Emperor in good as in evil fortune. I have a debt of gratitude to discharge towards the Yonne. This department was the first to give me its suffrages in 1848, because it knew, with the majority of the French people, that its interests were my interests, and that I detested equally with them those treaties of 1815, which it is now sought to make the sole basis of our foreign policy. I thank you for the sentiments you have expressed towards me. Among you I breathe freely, for it is among the working population both in town and country that I find the real genius of France."

—A despatch from Sir Bartle Frere, May 8th, 9 P.M., was received in London the next day. Eight days were needed for private messages sent at the same time.

—Extract from evidence given in the Khoja case before the High Court:—"Witness: I don't know that Aga Khan has been keeping out of the way in order to avoid being served with a notice to attend the court. I am Aga Khan's racing Secretary. I am not Secretary to the Ecclesiastical Department. The Aga's racing business is extensive. The religious dues which he receives, go in some way to keep up his racing establishment, but not the whole. The religious dues amount to about a lakh of rupees.

"Mr. Scoble asked how much the racing establishment cost, to which question the Advocate General objected, saying that matter was immaterial and that the question was insulting to the feelings of Aga Khan which, he had hoped, had departed with Mr. Anstey.

"Mr. Scoble said he was quite justified in showing that the money paid through the credulity of certain persons was misappropriated, and spent, not for religious or charitable purposes, but on horse-racing. He submitted—and he certainly pressed that point—that considering the pretensions under which Aga Khan first came before the court, as a religious person, it was a very important thing to show that the money claimed for religious and charitable purposes was mis-spent upon horse-racing, &c.

"Re-examined by Mr. Scoble: Aga Khan has a right to excommunicate any Khojah who does not follow the Shia religion—that is he gives directions to the Jamat to excommunicate him, and the Jamat is bound to obey his orders. It was in that way that the Barbae, the twelve brothers, were excommunicated. I have read the *Dasatar*. At the end of that book there is a *Kulma* or confession of faith. It is in the form that I consider is common to all Mahomedans, and there is no mention of Ali in it. The *Dasatar* is a book made for the conversion of Khojahs by Pir-Suddrodeen; the Khojahs having originally been Hindoos. The Tenth Avatar is that of Ali, and it is to that the *Kulma* is appended. I have read the *Moula Ka Kulm*, the *Sookria*, and other books. The *Moula Ka Kulm* contains Shia doctrines in regard to Ali,

and in the *Dasatar* the first three Kalifs are not mentioned, only Ali. I do not know of any authority for mental reservation in the *Koran*, but I know of it in the *Gnan* and the *Osool Kafi*. We may practice mental reservation to save life, or to escape from danger."

That is, they may lie when convenient.

—"We find that the Home Government have sanctioned the proposed extension of the Railway to Kamptee, and Tramways from Nagpore to the Eastern districts."

—The Mecca pilgrimage has passed off this year without the outbreak of disease. The number of pilgrims was much less than usual, about 50,000.

—*Bombay Gazette*; Calcutta; Capt Harward's trial:—"The examination of Chuggun Lall occupied the whole day, and as you may easily believe, he was subjected to a terrible cross-examination by Mr. Woodroffe, one of the leading barristers here. As the principal witness against the prisoner he attracted great attention, and a more finished embodiment of the 'Mild Hindoo,' sleek, subtle, calm, self-possessed, but withal resolute and determined, I have never seen. Of about 23 years of age, Chuggun Lall is a pleasant-faced man, thin, supple, and, on the whole, of an engaging appearance. Of course there were many in Court who professed to see villany in every feature, but I question, if anything of the kind would have been seen, if these sagacious gentlemen had not known that Chuggun Lall had placed a British officer in an unpleasant position. If they had met Chuggun Lall in the street, and knew nothing about him, I have no doubt that he would have been taken for a tolerably good-looking fellow. That he is no saint, is pretty evident from his own confession. But whether he be saint or sinner, there can be no doubt that he must now entertain a very queer idea of the Calcutta High Court, and of the way matters are managed in it. In the first place, the interpretation of his answers and of the questions put to him was simple execrable. The Baboo who had to interpret is evidently ignorant of Hindoostanee, and, as a necessary consequence, the statements of the witness have sometimes been incorrectly given, and sometimes absolutely misrepresented. The prisoner's counsel frequently insisted on the witness confining his answers to a mere monosyllable, such as 'yes' or 'no.' Now we all know that it is not possible for a man to do this always without leaving the Court under a false impression as to the honesty of the witness, and the latter is bound in such cases to resent the demand as one calculated to give his deposition a false complexion." It appears that Chuggun Lall has been in prison more than once.

—Mr. Gladstone would reduce the national debt in 1885 by fifty millions, that is about 6 per cent.

MONDAY, —JUNE 11.

—The *Overland Mail* of May 18 arrived last night. Heads of intelligence:—"There has been a severe financial panic, which broke out on the failure of Messrs. Overend Gurney and Co. (Limited), with liabilities of 12,000,000*l*. The great contracting firm of Peto and Betts, the English Joint Bank, the Commercial Bank Corporation of India and the East, and the Imperial Mercantile Credit Association, have also suspended payment.

The Bank Charter Act has been suspended, and the panic has now subsided. The Bank rate of discount has been raised to 10 per cent.

The Redistribution of Seats Bill has been read a second time without a division; it is to be amalgamated with the Franchise Bill before going into committee.

Lord Amberley and Mr. Bernal Osborne have been returned to Parliament for Nottingham.

Mr. Fordyce (Liberal) has been elected M. P. for Aberdeenshire, and Mr. Lascelles (Conservative) for Northallerton.

The cattle-plague has broken out in Ireland. Several additional deaths from cholera have

taken place among the German emigrants at Liverpool.

The case of *Keighley v. Bell* terminated in the plaintiff being non-suited.

The sentence on the convict Charlotte Winsor has been commuted to penal servitude for life.

England, France, and Russia are said to be endeavouring to arrange a conference for the settlement of European complication. Warlike preparations are, however, still going on in Austria, Prussia, and Italy.

The warlike enthusiasm in Italy is intense. Garibaldi has accepted command of the volunteers.

In Prussia there is a strong popular feeling against war.

A party of Fenians has seized a British schooner off the coast of Maine.

A serious negro riot has occurred at Memphis.

Valparaiso has been bombarded by the Spanish fleet, and a large amount of property destroyed. The British residents complain of the conduct of the English Minister and the naval commander, and the subject has been discussed in both Houses of Parliament.

Colonel Hobbs, 6th Regt., committed suicide on his voyage from Jamaica to England. He had been declared insane by a medical board.

—The *Times* of May 10th states that the overland Russian telegraph has been completed to Vancouver's Island. Telegraphic communication between Washington city and Victoria, Vancouver, a distance of 7,500 miles, is now complete; and on April 25 congratulatory messages were exchanged between the authorities of the two cities. About 24 hours were required for the transmission of the message and the return of the answer. This great work is rapidly progressing, and the Atlantic cable folk will have to bestir themselves or else the Russians may beat them.

—*Englishman*:—"An alligator was yesterday observed in a tank near the jail. This tank is a famous resort for bathers and swimmers, and the public would do well to avoid frequenting it. A reward of Rs. 5 has been offered to any one who will seize it." How came it there?

—*Overland Mail*:—"The Chancellor of the Exchequer moved for leave to bring in a bill to provide for the abolition of compulsory church rates, and in doing so said that the measure had been the result of suggestions in the recent debate on the subject, and of consultation with members and persons interested in this question from different points of view, who had agreed to accept it. It was provided that no suit or legal proceedings should be taken to enforce the payment of church rates, or the discharge of debts incurred on the security of those rates; it empowered parishioners in vestry to assess a voluntary rate for church purposes; and if at any such discussion differences should arise and a poll be taken, the votes should be entered in a book in which those who were willing to accept the rate should state their readiness to do so. It was also provided that those who did not take any share of the voluntary rate should have no voice in the distribution and appropriation of its proceeds—and would be ineligible, for instance, for the office of churchwarden for ecclesiastical purposes only—provision being made for the function of churchwardens for all other parochial purposes. He stated that the measure was an offering made in the spirit of peace, and had been so accepted by those most interested in the question."

—At a fire in Bishopsgate-street, London, "a man was seen violently gesticulating from an upper window to the crowd below for assistance. This proved to be the poor deaf and dumb man, who had long acted as porter to Mr. Nix. How he got there is not exactly known, but he is supposed to have ascended by some means to the roof, in his desire to save the child who had shortly before been put to bed on the third floor, and then to have reached the room by a trap-door. After vainly imploring help he disappeared, and

his lifeless body was afterwards found below a window-sill of the room in which he had been seen, presenting all the appearances of death from suffocation. The remains of the child were found on the first floor landing of the stairs, the inference being that she had tried to escape by the stairs, but had succumbed to the dense smoke, and so perished."

—*Overland Mail*:—"Much public curiosity is felt as to the authorship of the book, entitled 'Ecce Homo,' which has just reached its eighth edition. There is at, present, however, no apparent probability of this curiosity being gratified. A weekly journal, of the strictest ecclesiastical principles, having lately published an appreciative review of the book, its editor received, through Mr. Macmillan, the publisher—so that no clue was furnished by the handwriting—a note from the author, expressing his gratification and gratitude, and saying he should be much pleased to learn the name of his generous and friendly critic. To this request the editor returned for answer that he would have much pleasure in making an exchange of confidences! The resemblance of the work to Renan's 'Life of Jesus,' has been remarked upon, but this is said to be entirely fortuitous. A distinguished prelate, to whom some one remarked lately that such a resemblance existed stated that to his knowledge the author of 'Ecce Homo' had never read the picturesque Frenchman's book."

Is Goldwin Smith the author of *Ecce Homo*? "M. Renan is about to issue a new edition of his 'Vie de Jesus' with considerable alterations, and an appendix, giving in detail his reasons for regarding the fourth gospel as genuine and authentic, contrary to the opinions of most rationalists."

—"It seems to have been proved that a fine white paper can be made out of wood. A company has been established on the Schuylkill at Philadelphia which converts daily twenty tons of wood pulp into a soft white paper. A large number of gentlemen, consisting of members of Congress, literary and scientific men, visited these works recently, and saw a poplar tree on a hill side cut down, and witnessed its conversion into clear, fine paper, all within the space of five hours! The price of paper in America has already fallen from three to four cents, since these works have been in operation."

TUESDAY, JUNE 12.

—The *Indu-Prakash*:—"We learn on good authority that Mr. Madhavarao V. Vinchoorker received a telegram from His Excellency the Governor to wait on him at Mahabeshwar for some important communication that was to be made to him. On his appearing there, he was requested to take on behalf of Government the management of the Akalkote state into his own hands, on account of certain disorders prevailing there. While conversing he was specially told by His Excellency that his appointment was not that of a Karbharee but of an independent officer, responsible to the British Government for his conduct. He is fully authorized to make any changes he pleases. His Excellency intimated a wish of seeing him do his duty in the best way possible without in any way injuring the feelings of the young Rajah."

Our contemporary thinks that seven or eight states are likely to share the fate of Akalkote.

—The Tudor Company has reduced the price of ice to one pice per pound.

—President Johnson used the following language in addressing an assembly of soldiers and sailors:—"There is an idea abroad that one man can be a despot, that one man can be a usurper, but that a hundred or two hundred men cannot. Mr. Jefferson, the apostle of liberty, tells us, and so does common sense, that tyranny and despotism can be exercised by many more rigorously, more vigorously, and more tyrannically than by one. What power has your President to be a tyrant? What can he do? What can he originate? Why, they say he exercises the veto power. What is the veto power? Who

is your President? Is he not elected by the people through the electoral colleges? The President is nothing more than the tribune of the people. His office is tribunal in its character. In olden times, when tribunes were first elected in the Roman Republic, they stood at the door of the Roman Senate which was then encroaching on the popular rights and putting the heel of power on the necks of the people. The people chose a tribune, and placed him at the door of the Senate, so that when that body ventured an oppressive act he was clothed with power to say, 'Veto—I forbid.' Your President now is the tribune of the people. I thank God I am, and I intend to assert the power which the people have placed in me. Your President, standing here day after day and discharging his duty, is like a horse on a treadmill, and because he dares differ in opinion in regard to public measures, he must be denounced as a usurper and tyrant. Can he originate anything under the power? I think the veto power is conservative in its character; all that can be done by the veto power is to say veto when legislation is improper hasty, unwise, unconstitutional—Stop action. Wait till this can be submitted to the people, and let them consider whether it is right or wrong. (Applause.) That is all true, isn't it? Hence I say that tyranny and power can be exercised somewhere else than by the Executive. He is powerless. All that he can do is to check legislation, to hold it in a state of abeyance till the people can consider and understand what is being done then. What has been done? I have done what I believe the Constitution required me to do, I have done what I believe my duty and conscience required me to do. So believing, I intend to stick to my position, relying on the judgment, the integrity, and the intelligence of the masses of the American people, the soldier and sailors expressly. (Cheers.) Then, for my life, I cannot see where there is any tyranny. It is very easy to impugn motives, and suspect the purest and best acts of a man's life. If you come forward and propose a certain thing, your motives are suspected and condemned; and if you withhold your opinion you are regarded as being opposed to the matter—so that it is very hard to move one way or the other, so far as certain persons are concerned, on all questions pertaining to the interests of the great masses of the American people, for in them is my hope for the salvation of the country. I am with you, citizen soldiers and sailors! Who has sacrificed or perilled more than the humble individual who addresses you? Has not my all been put on it—my life, my property, everything sacred and dear to man has been staked upon it? And can I now be suspected of faltering at the close of this third ordeal of the nation? Where is he in public or in private life who has sacrificed more or who has devoted more of his time and energies to the accomplishment of the great end than I? And I have done it from the promptings of my own heart and conscience. I believe it was right; and with your hearts, and your countenance, and your encouragement, I shall go through on that line."

In conclusion the President said:—

"Let us rejoice that the relations of the States are about being restored. Let us make every effort we can on proper principles to restore the relations which existed between the Federal Government and the States, and I thank God that peace is restored. I thank God that our brave men can return to their families and homes, and resume their peaceful avocations. I thank God that the baleful planet of fire and blood which a short time ago was in the ascendant has been chased away by the benignant star of peace. Now that star of peace is suspended in the heavens, let us cultivate the earth and the relations of peace—all those associations which appertain to men in peace. The time is not distant when we can have a political millennium—political jubilee, and when we can proclaim to all the nations of the earth that we are again a united people, and

that we have triumphantly passed through our third ordeal—have peace at home and power to bid defiance to all the world. (Loud cheers.) Remember one thing, gentlemen, that in my past life though slanderers may misrepresent, none can say that I ever deceived or betrayed him. It will be for you to see in the future who will redeem all his promises, and who will be most faithful. I thank you gentlemen, for the compliment you have paid me."

—*Times of India*: London:—"Referring to Prince Alfred, who by the way is immediately to be made Duke of Edinburgh and Earl of Kent, one is reminded of the Queen and the Royal Family, who must be sadly annoyed and grieved by the prospects of Germany. One can scarcely imagine a family with interests more divided. First, there is the Prince and Princess of Wales, naturally inclined to Denmark. Then there is the Prince of Augustenburg, with whom the Danish Royal family are in open hostility. Still further, there is the Princess of Prussia and her husband, with whom again interests and sympathies are so different. Still further, we have Prince Ludwig, the husband of Princess Alice, who, as a loyal subject of Hesse Darmstadt, is arming to aid the Diet in resisting Prussian aggression. Then we have Prince Alfred, who has also so deep a stake in Germany, and in regard to whose uncle, the Duke of Saxe Coburg-Gotha, it is hard to say how he may incline, if a civil war break out. Lastly, we have the Prince of Teck, an Austrian officer, who although he has retired, the *Owl* tells us will, of course, tender his services to Austria if war break out. It is to be hoped for the Princess Mary's sake that these will not be accepted, at least in the bridal year."

—*Globe*:—"About the middle of March the Rev. Mr. Lange and two companions arrived at Massowah from Djidda. On April 3rd, they proceeded to Sieren, on their way into the country of Bareu, where they purpose establishing a Swedish Protestant mission."

—The Oriental Bank Corporation has moved into its new building. Seven years have come and gone since the erection of this was begun, and it is yet unfinished.

WEDNESDAY, JUNE 13.

—The monsoon has set in, but with more wind than rain.

—A fire broke out in Hunooman Lane, Fort, yesterday morning. Unfortunately the roof of a house fell in, burying the occupants, some of whom were got out alive, but three Parsees and a Hindoo, we regret to say, were either crushed to death or died shortly after extrication. Much energy and intrepidity were displayed in the efforts to extinguish the fire and save the crushed.

—The *Pall Mall Gazette*.—"The importation of nitroglycerine (glonvin oil) was the subject of a very interesting discussion of the Mersey Dock Board on Thursday. In the course of the conversation it came out that the very packages which blew up the *European* and destroyed the town of Aspinwall had been forwarded from Germany to Hamburg, thence to Hull, and thence by railway to Liverpool. 'A small quantity was sufficient to shatter a block of iron of thirty tons, and it might have caused the utmost destruction at Liverpool.' A gentleman present stated that the trade was so lucrative that 'the most fraudulent means were adopted in the forwarding of these oils, and that they were described under all kinds of evasive names. Packages containing these destructive articles were frequently covered with canvas to represent Manchester goods. He personally knew an instance in which seventy cases of glonvin oil had been shipped at London, a sufficient quantity, had it exploded, to have shaken the metropolis to its centre, and destroyed an immense amount of property.' At present, it appears the board is only empowered to impose a fine where goods of this kind are insufficiently described. They are now going to ask Parliament to render such an

act criminal, and that powers should be taken to punish local agents for foreign houses where necessary."

—The same:—"A discovery, of at least as vital importance for Egyptology as the celebrated Rosetta stone itself, was made about three weeks ago by a party of four German explorers—Reinisch, Rosler, Lepsius, and Weidenbach—at a place called Sane, the whilom Tanis, the principal scene of Rameses II.'s enormous architectural undertakings. A stone with Greek characters upon it was found protruding from the ground, and when fully excavated proved to contain a bilingual inscription in no less than thirty-seven lines of hieroglyphics and seventy-six lines of Greek, in the most perfect state of preservation, and dating from the time of the third Ptolemy, Euergetes I., in 238 B.C. The stone measures 2 metres 22 centimetres in length, and 78 centimetres in width, and is completely covered by the inscriptions. Their first attempts at editing this important inscription having failed, the travellers returned to the spot, and during a stay of two days, the 22nd and 23rd of April, copied the inscription, most carefully, took "squeezes," and photographed it three times. The next post will bring particulars as to the contents, and copies of the document itself."

—1,200 Italians have left Alexandria to join Garibaldi.

—*Bombay Gazette*: Alexandria:—"It is said His Highness has taken a lease of Syria for ten years, for which he is to pay the Sultan £40,000. It is affirmed, indeed, that that amount has already been paid! One fact I may assure you of, which may throw some light on this scheme, namely, he has sent or rather kidnapped 1,700 men from the villages and sent them to Syria. A gentleman from Mansoorah informed me that within the last fourteen days 600 men have been taken from that district alone, and that the weeping and wailing amongst the people was indescribable. While I write I am informed by a relative of the Mexican Consul, that a letter from Beyrout has been received at the Consulate describing a fresh insurrection at Mount Lebanon: fifteen Turkish soldiers have been killed; only one or two of the inhabitants were wounded. It is added 'this fresh outbreak will turn out a very serious business.'"

—As usual at this season, ships that left England in March, February, January and December are all arriving together.

—From the Khoja case:—"On Monday, Mr. Howard, in resuming his address, gave a few facts of the history of the Ismailis, and in doing so he remarked that the assassination of religious opponents had always been quite a common occurrence amongst Mahomedans, and such as would not excite a moment's surprise or wonder. He cited authorities to show that the practice had the sanction of the Prophet himself. The opinion that such assassinations were sinful was quite of modern growth: even the Pope approved of the massacre of St. Bartholomew."

—From an address by the Rev. H. J. Ellison, at the meeting of the Church of England Temperance Reformation Society:—"Some four or five years ago he recollected a woman who came to their prayer meetings and carrying in her face signs of the greatest misery he ever saw. After some little time she brought her husband with her. In a district notorious for drunkenness and immorality he was a byword of reproach. He had been a soldier, and was a powerful man. After some time he signed the pledge, and he followed it up by asking grace from above, and for some time he had reason to believe that 'this man was in the way of progress towards recovery. In about six months, however, he broke the pledge and fell into one of those bouts of drunkenness for which he had been so conspicuous. Returning home one night, one of the Scripture-readers saw a man leaning against an iron railing, endeavouring to strangle himself with his necktie, and muttering to himself, 'I will do away with this wretched life.' He had no doubt

the steps of the Scripture-reader were providentially directed towards that man. (Hear.) Well, he was rescued, and again he signed the pledge. For three years from that time he was an earnest, pious man, seeking God's grace in every way, and became a communicant. If asked about him he should have said that the man was finally reclaimed from his inveterate habit of drunkenness. He went a fortnight ago to see his relations. They succeeded in getting him to take a drop for old friendship sake. The little drop was like blood to the tiger. The dipsomania came upon him, and the moment he got that drop he rushed to it again and again, and if possible his state was worse than ever it had been before. For three days he continued in this condition, and on the fourth he staggered home to his wife. She came to the curate and asked him to see her husband. The curate found him cowering in a corner of the room with a face more like that of a demon than anything else. After entering into conversation with him and soothing him, he said to the curate, 'I am glad you came, for I knew what I was going to do.' He then drew out a large knife, for he was a shoemaker by trade, and said, 'I should have driven this into her heart, and I shall do it yet.' This insane and demoniacal hatred of his wife came on when he was under the influence of the evil spirit. The curate remained with him, and induced him to sign the pledge again. After he had done so, he fell upon his knees, and he never saw anything more deep than the contrition of that man. Like David, he 'recovered the light of his Father's countenance,' and was now reposing in that condition of peace, calmness, and spiritual strength in which he had been before. (Hear, hear.) He mentioned this case in order to show the kind of action that was brought to bear by the pastoral care of the clergy and the Church in restoring the fallen and in encouraging them to persevere."

—Dr. Smith, late Bishop of Victoria, writes to the *Record* as follows:—"After concluding my speech to-day at the Anniversary Meeting in Exeter Hall of the London Society for Promoting Christianity among the Jews, the questionings of some friends near me soon brought to my mind that I had inadvertently omitted to state a few important chronological facts respecting the Jews in China, which I now desire by your favour to supply as an appendix to your report of the proceedings of the Meeting."

I forgot to mention that in some Chinese inscriptions in the interior of the synagogue at Kaefungfoo, and copied by our two native Christian messengers, it is stated—

1. That the Jewish religion entered China during the Han dynasty [which lasted from about B. C. 200 to A. D. 220], i. e., at some period nearly coinciding with the Christian era.

2. That a Jewish synagogue was built at Kaefungfoo in the first year of the Emperor Lung-hing of the Sung dynasty [A. D. 1164].

3. That the present dilapidated synagogue seen by our messenger, in the year A. D. 1850, is a more modern edifice rebuilt on the site of the former synagogue in the sixteenth year of the Emperor Che-yuen of the Yuen dynasty [A. D. 1296].

I may add also that the city of Kaefungfoo has probably sustained a full share of the disasters consequent on the sanguinary conflicts between the Chinese Imperialist armies and the Taeping rebels, and the present disorganized state of the interior of China. But as this little remnant of the Jewish race has survived other former civil wars and changes of dynasty, there is no reason to doubt their continued separate existence.

It is to be hoped that at no distant period that portion of the interior of China may be visited by some Protestant missionaries. Probably ere this the attempt has been made, although the long-continued disturbances in that part of the Chinese empire may have interposed some delay."

—*Evangelical Christendom*:—"Here is a list of the towns of Italy, and a number of people per 1,000 in each who can neither read nor write:—Northern Italy takes the lead, Turin having 489 in 1,000 who cannot read or write. Central Italy follows, having in Bologna 770 in 1,000 untaught, and in Florence 757 in 1,000. Then follows Southern Italy. In the Abruzzi there are 860 out of 1,000 untaught. The most illiterate provinces are those of Cagliari, with 919 in 1,000 untaught; Reggio, in Calabria, with 927 in 1,000; and Giogenti, with 928 in 1,000!"

—*Record*:—"In Saxony the Dresden *Constitutional Journal*, leading Liberal paper of the country, protests against the 10,000 or 20,000 men the kingdom could muster in case of war being employed in the interest of Austria. 'To contribute to the defeat of Prussia,' it says, 'would be to invite the Jesuits to come and destroy with the concurrence of the Kaiser the fruits of the Reformation and the whole intellectual and political culture of Germany.' There is no more doubt that the Jesuits are now instigating this rupture between Austria and Prussia than that they caused the cruel invasion of Denmark itself, or that Dr. Monrad, their agent or dupe, in the councils of Denmark, put that simple little kingdom in a false position. The end will be another thirty years' war for civil and religious liberty."

—An American paper gives details of the Protestant Missionary Force of the World. The whole number of American Foreign Missionary Societies is 16, having under their charge 2,388 missionaries and native preachers, 54,000 church members, 22,000 pupils, and receipts amounting to 1,100,000 dols. In Great Britain there are 20 missionary societies; missionaries and native preachers, 5,216; members, 185,090; pupils, 201,000; receipts, 3,094,000 dols.

On the continent of Europe there are 12 societies, of which 6 are in Germany. They have 811 missionaries, 79,000 church members; receipts, 267,000 dols. Total Protestant missionary associations 48; missionaries and native helpers, 9,418; church members, 518,000; pupils, 235; receipts, 4,481,000 dols.

—*Friend of India*:—"The *Hindoo Patriot* has made a rich mistake. A somewhat coarse squib lately appeared in the Scotch papers, regarding Dr. Norman's Macleod's treatment by the Presbytery of Glasgow for his too liberal views about the Decalogue and the Sabbath. He was represented as Dr. Norman O'Barony sued by his wife Ecclesia Scota for divorce, because he had roughly handled her and flirted openly with Miss Deane Stanley, Miss Charlotte Kingsley of Cambridge, and other females of doubtful character. Eager for a hit at Mr. Moncrieff's sweeping lecture on Hindoo Untrustworthiness, and ignorant evidently of such names as Stanley and Kingsley, the sapient Editor quotes the richest bits and with stupid gravity asks—"whether the above phase of Scotch morality is consistent with Christian teaching. Heaven save the women of this country from the transcendent civilization and Puritan Christianity of these Scottish ladies! Our females, degraded as they are, and unenlightened by the rays of the Christian religion, cannot certainly approach the high standard of Scotch morality, but we venture to declare, though we may be voted irreclaimable barbarians, that we would ten times prefer the zenanna and the female degradation of which it is said to be the symbol, to the 'scriptural practices' of the Scotch Puritans, to which Dr. O'Barony so complacently swore." A more ludicrously successful hoax we have never seen."

—At the Annual Meeting of the Religious Tract Society, the Rev. Probandary Burgess spoke as follows: "Now, I must say that what this Society has done for Italy, what I myself have witnessed, is sufficient to establish its character as one of the most important institutions in the world. (Hear, hear). In the first place, let me remark that few people in Italy, compa-

ratively speaking, can read. It is true that on the day when Garibaldi first entered Naples there were 7,000 copies of the Scriptures sold on that very day. The number of Bibles and Testaments now sold in Italy is very remarkable. I find that the Claudian press at Turin, which is under the care of the Waldenses, has printed 25,000 copies of the New Testament, and these have been disseminated throughout Italy. The number of tracts which it has issued is astonishing. There is, however, one of its publications which has, I think, done more good than all the others put together; I mean an almanack called the *Amico di Casa*, or, Household Friend. Two years ago I was informed that 30,000 copies of that almanack had been sold in Italy in the last year, and I believe the sale has now reached 100,000 copies. Now, that almanack was written by that remarkable man who has done more to strike a fatal blow at Popery than any twenty other men in Italy,—Signor de Sanctis. The tracts and books which that gentleman has written are, I believe, all in the hands of the Religious Tract Society, and a wiser, more essential, or more important thing they never did, in my opinion, than to issue the *Amico di Casa*. Let me give you a short sketch of it. First of all, then, it is a common almanack, in which are marked the Roman Catholic saints' days as well as the saints' days in our own Prayer-book. Take for instance January. In January Dr. de Sanctis finds out some day which is remarkable as a festival of the Church of Rome, and he connects with the 17th of that month, I think, the Celebration of the Chair of St. Peter. That chair, which is encased in wood and various coverings, and supported by figures of the four evangelists, claims to be the very chair which Pudens, the senator mentioned in Scripture, gave St. Paul to sit upon when he was lodging in his house. You must understand that I am not responsible for the accuracy of that. (Laughter.) Now, soon after the French Revolution, and after the French army had taken possession of Rome, M. Denon, who was deputed by the French Government to take charge of objects in that city, determined with a friend to see what was inside that chair. Well, they took down all the covering, which had never been removed since the days of Pope Alexander VII., and which was placed on the chair by the celebrated architect Bellini; and a lady who knew Denon stated that she herself heard him tell this story, that when he and his friend had stripped the chair of its covering they found, sure enough, a marble chair which was evidently a consular one, and after brushing off the dust, they perceived some writing in Arabic characters, which they got some learned man to read for them, the English of the words being, "There is but one God, and Mahomet is his prophet." (Laughter.) Those two men on making this discovery, said to each other, "It is not for us to interfere with the religion of the people, and let us put the chair again, as it was, and say nothing about the matter, lest we should bring a scandal on the whole Church." They did so, and the chair has never been seen since. The late Cardinal Wiseman, in great indignation, wrote a pamphlet on this subject, in which he said that the person who made that statement was a calumniator. That pamphlet was published in England while I was at Rome, and I have got a copy of it, which is, I believe, almost the only copy in London. It is, in fact, a great curiosity. (Laughter.) The wonderful earnestness with which the Cardinal sets to work to prove that this chair is the very chair of Pudens would astonish you. (Renewed laughter.) There is a show of logic about the whole thing and a delightful assumption of facts which would convince anybody who does not care whether history is true or false. (Great laughter.) But some people said, and I among the rest, "There is one easy mode of deciding this question: why not look at the chair? Why not strip it of all the coverings, as Denon and his friend?" "Oh no," was the reply, "it is too sacred a thing for that." (Laughter.)

Now there, my friends, you have a specimen of the system of the lies by which the Church of Rome is supported. (Hear, hear.) As I am speaking of books, I may observe that I have myself been a victim of the Pope's *Index Librorum Prohibitorum*. I published a book, and having got to Rome it was immediately seized upon and put in the index of works which the whole Catholic world is prohibited from reading. One morning it was posted up on a door. I was in Rome at the time, and did not know what was going to happen, but there it was a prohibited book. I escaped myself with a little censure, and of course I afterwards gave a little censure in return. (Laughter.) I said at the time "It is evident that the Pope has found some mischief in my book, that is, some mischief for him, and therefore I am sure there must be some good in it for somebody else" (hear, hear); and I was not at all sorry, therefore, that it had been put in the Index. Happily the Pope's power is now limited to that prohibition. Formerly it was not merely that a book which was disliked was put in the Index, but the man who wrote it was if possible, put somewhere else. Now, I repeat, the Pope's power is limited to the prohibition of reading, and I suppose that if John Bunyan were alive he would say that, whatever might be the case with regard to Giant Pagan, something serious had happened to Giant Pope, for his power was now almost entirely confined to his own city and to the prohibition of books. Now these are signs that we may look forward with hope to the future of emancipated Italy. I know there are many obstacles to the spread of true religion. How, indeed, could you expect it to be otherwise? Here is a people who were for hundreds of years oppressed, deprived of education, and never allowed to exercise their minds, living under a tyranny and despotism more terrible, perhaps, than any other to be found on the face of the earth. How can we except that all at once such a people should organize Christian Churches, and exhibit all the spiritual strength and vigour of an organised Christian community? (Hear, hear.) Therefore, when I am told there is a great deal of desultory work in Italy, I admit it. Tracts form a part of this desultory work, but they get to hearts which could never be reached without them. ("Hear, hear," and cheers.) When I am told, too, that there are numbers of sects in Italy, I reply Yes, that is true; when I have been to Italy I have seen them, and have preached in their rooms; but I have observed one feeling pervading the whole of them, and that is a determination to stick by the word of God as infallible truth, and to cling to the great doctrine of "Jesus Christ and Him crucified" (cheers); and I have no hesitation in saying that this is to a great extent the result of a liberal distribution of tracts. (Repeated cheers.)

THURSDAY, — JUNE 14.

—*Times of India*:—"We regret to announce that the manager of the Bombay branch of the Agra and Masterman's Bank received the following telegram from the head office yesterday evening:—

LONDON, JUNE 6, 8 P.M.

'The Directors have been compelled to suspend payment. Close the branch.'

In accordance with this telegram, the Bombay branch of this bank will be closed this morning."

—Same:—"We have to refer to an incidental expression of opinion by the Home Government, which has not been communicated to us from Bombay Castle. It is in reference to the petition, presented about Christmas last, praying for the removal of Mr. Acting Judge Anstey and the Government reply thereto, which it will be remembered was delayed until February. We understand that the Secretary of State, in acknowledging the Bombay Government's letter covering copy of the petition and reply, remarked that he could express no approval of the answer given by the Bombay Government to the petitioners; but as, at the date of his letter, Mr. Anstey no

longer occupied a seat on the bench, Lord De Grey intimates that it was not necessary to make further remarks on the appointment.

"We learn from the *Englishman* that the case brought by Captain Jervis against Sir William Mansfield, K.C.B., G.C.S.I., for the recovery of some Rs. 1,100 and odd, has been decided in the Court of the Deputy Commissioner of Simla in favour of the plaintiff. This result is none other than has all along been expected, and is, we should think, highly calculated to reflect additional lustre upon His Excellency's lately acquired distinctions."

—Mr. Howard, for defendants in the Aga Khan case:

"The Imam faith was the same as that of the Shias; therefore it was a monstrous perversion of fact, to allege that they had always been looked upon as 'outcasts from the time of Jafi.' By the Abbassides, they were no doubt always regarded with hatred, as the most dangerous enemies of the Non-Aliite rulers, and when discovered, they were hunted down as wild beasts. Of course, therefore, while this persecution lasted, they kept secret their religion, and like the Templars, Freemasons, and other secret societies in Europe, were accused of all kinds of evil practices, which were probably untrue. He then explained minutely the nature of the ten degrees of initiation among the Ismailis. Makrege said that the Ismaili novice was led by degrees to the Magian religion. This was as much as to say infidelity, atheism, and libertinism. Whether there was any foundation for the surmise that the Ismaili *dais* missionaries taught Parsiism to the adept was not certain. Any how, the religious system of the Parsis was a very pure one. In connection with that fact he mentioned that Dr. Haug whom he (Mr. Howard) had brought out to India, spoke of the Zoroastrian theology in the highest terms, and indeed with an enthusiasm (he called himself a *dustur*) which he (Mr. Howard) never heard him exhibit with regard to Christianity. The Parsis had been called the Anglo-Saxons of the East, and any class or race of Asiatics who were more inclined to lead a blameless and manly life could not be named. So to connect some of the Ismaili doctrines with Parsiism was not in itself a very damaging imputation."

—A witness in the same case:—By the Judge: "I have never been to Mecca. Very few Khojahs go there; many more go to Kerbulla than there. So far as I have heard only 8 or 10 Khojahs have gone to Mecca, whereas hundreds and thousands have gone to Kerbulla. They used to go to Kerbulla before Aga Khan came here. Pilgrims bring earth with them from Kerbulla. This seal (produced) is made out of the earth. The Nimaz is said upon the dust from Kerbulla. The Khojahs make religious use of the earth from Kerbulla, a portion of it is thrown into a quantity of water which is drunk with much respect by the Khojahs. That has been so from the first. Sometimes the ceremony is observed on the night before the new moon or on the following morning, on Fridays, and some other occasions. The Aga serves out the water in the Jummat. It is served out every Friday and before Aga Khan came some learned man used to serve it."

By Mr. Howard: "When Aga Khan is not there his son serves out the water. The Aga does not serve the water on ordinary Fridays, only at new moons. On Friday, the water is served out by some Syud or learned man who can read or repeat the Doowas. No Suni Moolah would take part in the ceremony. I have frequently seen Hubbib Ebrahim and his party drinking the water in the Jumatkhana. I have seen him, Alladin, Kasim Natha, and several others drinking it. I have seen the people I mention, take the dust from the Aga. The last time I saw them do so, was 6 or 7 years ago. On the occasion of a birth among the Khojahs some of the dust is placed in the mouth of the child, to make it a good Khojah. It is not

given to the child directly it is born, and sometimes the child is 12 months. It is an old custom, and at the death of a Khojah, the dust is given to the dying person—at the time when the Tenth Incarnation is read. That is also an old custom."

FRIDAY, JUNE 15.

—The Monsoon sea is threatening to make havoc of the Back Bay works. W. R. in the *Times of India* says:—"It seems difficult to imagine on what the engineers have been relying to keep the open tresslework down during the gales of the monsoon. As I write (at 12-30 p. m.) the vertebrate structure is rocking like a snake scotched but not killed, whilst, like an eel getting ready for the frying-pan, large pieces are already cut out and detached from the main body. Shortly all will be *flotsam et jetsam*. As each wave that is heavier than usual rolls broadside on to the structure, large portions of the frame-work are returned over sideways, as one may have seen disorderly boys rock a form in a school-room. Somehow or other these portions (some of them at least 50 yards in length) at present contrive to hang on to the rest, but a few more such tides and winds, and—'all will be over.'"

—The *Bombay Government Gazette* of Thursday's date contains the following notification:—"The Honorable the Governor in Council has heard with great regret of the death of the Caze of Bombay, and Justice of the Peace whose loyalty and devotion to the British Government have been so repeatedly proved."

—Bank of Bombay shares are at 40 per cent discount; they are sold for one third of what they brought a few months ago.

—Deaths last week 349.

—There are seven Financials and five Banks in Bombay preparing to wind up.

—Of the Agra Bank, the *Bombay Gazette* says:—"Its fall will scatter distress and suffering far and wide, especially among a class that cannot well afford to bear it. It will affect with fearful severity large numbers of gentlemen connected now or formerly with the services; and upon retired officers and their families it will operate with painful hardship. The Shareholders number about 1,200, the mass of them being English, and a sprinkling only belonging to India."

—The *Gazette* estimates at several lacs of rupees the damage done to the Back-Bay works. The Reclamation works on the Harbour side near the Apollo Bunder have also been invaded by the sea.

—*Central India Times*:—"The army of locusts, which we represented in our last issue as menacing Mundla with an invasion, has, it seems, since changed its line of march, and made a descent upon Nursingpore. All the trees of large growth in the vicinity have been stripped of their leaves by this the most destructive species of the genus *Cicada*. No further damage is reported."

TELEGRAPHIC NEWS.

London, May 30th.—Commercial confidence is reviving.

A change has been made in the constitution of the Order of the Star of India, by which there will be a great increase in the numbers of Civil and Military officials, and distinguished natives, who will be created members.

June 2nd.—The Consolidated Bank suspended payment on the 28th May.

The political situation on the Continent has not improved during the week, and the prospects of a peaceful settlement of the German difficulties are rather less hopeful.

A Ministerial Crisis is apprehended.

The Austrian Government has submitted the question of the Duchies to the decision of the Federal Diet.

The debate upon the amendment condemning that portion of the Redistribution of Seats Bill which proposes to group together the smaller boroughs, has lasted three days, and has been adjourned until Monday next the 4th inst.

£314,000 (in addition to the sum of £218,000 on the previous day) have been paid into the Bank of England to-day.

£3,000,000 in specie have arrived in this country from America during the past fortnight.

June 4th.—The refusal of Austria to discuss any territorial changes has rendered doubtful the success of the Congress.

The Austrian Government has authorised General Gablenz to convoke the Holstein Estates.

June 5th.—The Conference has been abandoned in consequence of the reservation of Austria, who still persists in her refusal to discuss any territorial changes.

It is believed that Prussia is about to occupy Holstein with her troops.

The amendment on the Redistribution of Seats Bill, the debate upon which was adjourned until yesterday, has been withdrawn.

Money in the City of London is now abundant.

Captain Harper's amendment of the Redistribution of Seats Bill has been withdrawn. After a debate lasting several nights, the bill has been referred to the same Committee as that appointed on the Reform Bill.

The Congress which assembled at Paris with a view to a peaceful settlement of the German difficulties, has been abandoned.

June 6th.—Under instructions from Vienna, General Von Gablenz has convoked the Holstein Estates. The Prussian Government has in consequence despatched a note to Austria, declaring this act to be a violation of the Gastein Convention concluded last year.

June 9th.—An Extraordinary Meeting of the Directors of the Agra and Masterman's Bank has resolved upon the voluntary liquidation of the Bank.

The Prussian troops have entered Holstein. Orders have however been given to avoid a conflict with the Austrian soldiers.

In the House of Commons yesterday the amendment to postpone the consideration of the franchise clauses of the Reform Bill was rejected, as was also the motion of Mr. Walpole in favour of a £20 county franchise.

Fair Dhollera has fallen to 9d. Store of Cotton in Liverpool 1,000,000 bales. Afloat 775,000.

The Prussian Government has issued a circular accusing Austria of a determination to provoke war between the two Great German Powers.

The political situation remains unchanged since yesterday.

DOMESTIC OCCURRENCES.

DEATHS.

TIMMIS—June 11th, at the European General Hospital, of dysentery, William Horatio Timmis, apprentice, ship *Zoroaster*, son of W. Timmis, Esq., Storage Woods, Worcestershire, aged 16 years.

WAINWRIGHT—June 12th, at Bombay, Lieutenant Marcus Francis Wainwright, Bombay Invalid Establishment, aged 37 years.

Advertisements.

ROYAL BANK OF INDIA.—NOTICE is hereby given, that the TRANSFER BOOKS of this Bank will be closed from TUESDAY, the 12th instant, to MONDAY, the 25th instant, both days inclusive.

By order of the Board of Directors,
JAMES HOSSACK,
General Manager.

Bombay, 9th June 1866.

ROYAL BANK OF INDIA.—NOTICE is hereby given, that the third Ordinary General Meeting of the Shareholders will be held at the office of the Bank, on MONDAY, the 25th June 1866, at 12 o'clock noon, for the transaction of the following business:—

1. To receive the statement of accounts, &c., and Report of the Directors, and to transact all such business as may be therein presented to the Meeting for consideration.
2. To elect Directors in the room of B. H. Cama, and Karsondass Madhowdass, who have become disqualified, and of Andrew Grant, who has gone to Europe, and of J. E. Grimm, and Dinshaw Manockjee Petit, who retire by rotation, but who, being eligible, offer themselves for re-election.
3. To elect Auditors for the ensuing year, and to dispose of any other business which may come before the Meeting.

By order of the Board of Directors,
JAMES HOSSACK,
General Manager.

Bombay, 9th June 1866.

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